

# The Times-Dispatch DAILY—WEEKLY—SUNDAY.

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**HOW TO CALL TIMES-DISPATCH.**  
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SUNDAY, FEBRUARY 17, 1907.

There are three reverence, according  
 to Goethe. The first and simplest  
 is that of reverence for what is above  
 us. It is the soul of all the pagan  
 religions; there is nothing better in man  
 than that. Then there is reverence  
 for what is around us or about us—  
 for what is around us, and to which  
 he attributes an immense power in the  
 culture of man. The third is rever-  
 ence for what is beneath us—to learn  
 to recognize in pain, in sorrow, in  
 radiation, even in these things, odious  
 as they are to flesh and blood—to learn  
 that there lies in this a priceless bless-  
 ing. And he defines that as being the  
 soul of the Christian religion—the  
 highest of all religions; a height, as  
 Goethe says, to which the human  
 species was fated and enabled to attain,  
 and from which, having once attained  
 it, it can never retrograde.—Thomas  
 Carlyle.

## Cut "The Clansman" Out.

There is no occasion for another  
 performance of Dixon's "Clansman" in  
 Richmond. It has been presented here  
 once, and everybody had an opportu-  
 nity to see it. Once is enough. Mr.  
 Dixon says that he is presenting this  
 play for a great moral purpose. We  
 have our doubts about that, but,  
 whether so or not, Richmond does not  
 need the lesson which his show is sup-  
 posed to teach. Therefore, there can  
 be no doubt that Mr. Dixon will give  
 his show in Richmond merely for the  
 price of admission. He is after our  
 money, and "The Times-Dispatch" cannot  
 but feel that every dollar of it which  
 goes into "The Clansman's" pocket will  
 be a dollar wasted—worse than wasted.  
 We can and should use our money to  
 better purpose.

Reconstruction was quite as bad as  
 Dixon has pictured it in his play, but  
 what's the use of resurrecting it in  
 Richmond and reviving bitter memo-  
 ries and stirring up strife? What's  
 the use, we say, except to put money  
 into Dixon's pocket? We may be help-  
 ing the cash box by denouncing the  
 play, but "The Times-Dispatch" is going  
 on record, whether or not.

Dixon's "Clansman" should not be  
 allowed in Richmond. Several of the  
 Southern cities have debarred it, and  
 the Council of the town of Suffolk has  
 ordered that it shall not be presented  
 there. Richmond should take the same  
 firm stand. The play is offensive to  
 many white folks and to all black  
 folks. There are bad negroes here,  
 as there are bad white folks. But, as  
 a body, our negroes are gentle and  
 law-abiding, self-respecting and re-  
 spectable, and they are entitled to  
 every consideration. The Times-Dis-  
 patch, for one, has far more considera-  
 tion for their feelings than it has for  
 Dixon's pocketbook, and is unwilling  
 that they should be wounded that  
 Dixon and the Academy of Music may  
 profit.

Why should they be made to suffer  
 for the misdoings of silly negroes in  
 Reconstruction days?

Cut "The Clansman" out. The man-  
 agers of the Academy owe it to the  
 community to do so. If they will not,  
 we hope the Mayor will use his big  
 stick.

But if the play is presented whether  
 or not, our advice to all, and espe-  
 cially to the colored people, is to refuse  
 to patronize it. Let it alone, and here-  
 after Dixon will let us alone with his  
 melodramas and mischievous plays.

## Sunday-Observance Laws.

We have received the following  
 communication, which deserves spe-  
 cial attention, for, unanswered, it is  
 apt to mislead:

Editor of the Times-Dispatch:  
 Sir—In your issue of February 17th  
 occurs a definition of "the true Demo-  
 crat," the principles of which are  
 worthy of more than a passing  
 thought. "He believes in personal lib-  
 erty and good government. He be-  
 lieves in individual rights, with the  
 qualification, that no man must trans-  
 gress upon the rights of another. He  
 believes in the greatest possible lib-  
 erty of the individual consistent with  
 the general welfare. He believes in  
 government and law, but he insists  
 that the government shall perform  
 only the true functions of govern-  
 ment, and that the law shall be made  
 and employed to restrain those who  
 are disposed to do evil, but never to  
 restrain or handicap those that do well  
 and cannot do otherwise."  
 It would seem that the above named  
 principles are true and well stated,  
 and worthy of the most careful  
 thought. I fear that they are not  
 fully understood, especially when ap-  
 plied to the relation of the govern-  
 ment and religion. There is a growing  
 sentiment in favor of religious laws  
 concerning the observance of Sunday.  
 But to the mind of many good peo-  
 ple such laws are diametrically op-  
 posed to "personal liberty and good  
 government." For personal liberty  
 grants to every man the privilege of  
 doing as he pleases on Sunday or any  
 other day of the week, so long as he

does not interfere with any other  
 person doing the same. He may at  
 his pleasure be religious, or he choose;  
 the government has nothing to do with  
 his religion; it is a matter solely be-  
 tween himself and his God. In the  
 struggle for religious liberty in Vir-  
 ginia, the "Treasury of History" said:  
 "The duty that we owe our Creator,  
 and the manner of discharging it, can  
 only be directed by reason and convic-  
 tion, and is nowhere susceptible but in  
 the tribunal of the universal Judgment."  
 (American State Papers, by William  
 Adderson Binkley, page 21.) Of the  
 correctness of the above named prin-  
 ciple, James Madison said: "The free  
 exercise of religion, according to the  
 dictates of conscience, is something  
 which every man may demand as a  
 right, not something which he must  
 ask a privilege." All men are  
 equally entitled to the free exercise  
 of religion, according to the dictates  
 of conscience. (Id., page 20.)

The reason why these principles men-  
 deman religious liberty was be-  
 cause they had a profound respect  
 for Christianity and equal rights of  
 all men. Moreover, they recognized  
 the fact that the government has no  
 right to interfere with the religious  
 rights of its citizens. "There is not a shadow  
 of right in the general government to  
 intermeddle with religion. Its latest  
 interference would be a most flagrant  
 usurpation." And why? Be-  
 cause "religion is not in the purview  
 of human government." (Id., page 44.)  
 James Madison announced these prin-  
 ciples when he said: "Render thanks  
 unto Caesar the things which are  
 Caesar's, and unto God the things that  
 are God's." (Matt. xii, 21.) The rea-  
 son for this is plain, because that  
 which is Caesar's belongs to civil  
 government—to this world; but that  
 which is God's is spiritual, and be-  
 belongs to the world above, of which  
 the government has no jurisdiction.  
 These principles the sixteenth sec-  
 tion of the Bill of Rights of Virginia,  
 adopted June 12, 1776, says: "That re-  
 ligion, or the duty which we owe to  
 our Creator, and the manner of dis-  
 charging it, can be directed only by  
 reason and conviction, not by force  
 or violence; and therefore all men  
 are equally entitled to the free exer-  
 cise of religion according to the dic-  
 tates of conscience; and that the  
 mutual duty of all to practice Chris-  
 tian forbearance, love and charity to  
 wards each other."  
 It seems that the above named prin-  
 ciples have proven of such value to  
 the people of this State, and others as  
 well, that the first suggestion on the  
 part of any one to ask for a re-  
 ligious law concerning Sunday, should  
 be sternly refused.

H. J. FARMAN.  
 We know nothing of the "growing  
 sentiment" to which our correspondent  
 refers, but in point of fact, our Sun-  
 day observance law is not a religious  
 law, as many persons seem to think.  
 This confusion is natural, because in  
 the view of the church Sunday is a  
 holy day. In the eyes of the law  
 it is not so. Our Sunday observance  
 law does not require that any man  
 shall "remember the Sabbath day to  
 keep it holy." It does not require  
 that any man shall go to church or  
 read his Bible or engage in any re-  
 ligious service whatsoever. Nor does  
 it require that he shall refrain from  
 secular amusements, within limita-  
 tions. He is at perfect liberty to  
 walk, or drive, or play games, or  
 travel on the cars, or engage in any  
 sort of innocent recreation. The law  
 does require, however, that Sunday  
 shall be observed as a day of rest,  
 and that no man shall perform any  
 work save a work of charity or of  
 necessity; and further, that he shall  
 not engage in any sort of amusement  
 or do anything that will have the ef-  
 fect of disturbing the general rest  
 and peaceful spirit of the day.

Sunday observance is no infringement  
 of religious liberty, nor of personal  
 liberty, within the meaning of  
 the law; nor is any principle of democ-  
 racy violated by that Sunday law. It  
 was enacted for the welfare of man  
 and beast, and, from a legal point of  
 view, any other day would have done  
 as well as Sunday for a rest day.  
 But Sunday is the day which most  
 religious bodies observe, and so our  
 lawmakers chose, and designated Sun-  
 day to be our legal day of rest.  
 It is hard to differentiate between the  
 religious Sunday and the legal Sun-  
 day; but there is a radical difference  
 in principle between the two. The  
 State enforces the Sunday law as it en-  
 forces any other law, but never as a  
 religious observance. In law Sunday  
 is a holiday, but not a holy day.

## Two Kinds of Universities.

Many persons seem to have the  
 impression that if the University of  
 Richmond is established it will be a  
 competitor of the University of Vir-  
 ginia. Not at all. The University of  
 Virginia is unique. It has a place and  
 prestige peculiar to itself. It could  
 have no competitor in Virginia, no  
 matter what sort of an institution  
 might be established. But the Uni-  
 versity of Richmond is planned on an  
 entirely different basis. The University  
 of Virginia is one compact, concrete  
 institution. True, it has its various  
 "schools," so-called, but they are merely  
 different classes in the same institu-  
 tion; they are all members of one  
 body.

But the University of Richmond will  
 be composed of several different col-  
 leges, each of which is already in ex-  
 istence and each of which would con-  
 tinue to be a separate and distinct  
 institution. Each would preserve its  
 own identity and its own autonomy,  
 but all would be grouped and co-ordi-  
 nated in such a way as to give certain  
 benefits which all might enjoy in com-  
 mon. If the plan should be carried  
 out, it would be somewhat as follows:  
 A convenient and commodious site  
 would be purchased and laid out. In  
 the center there would be a group of  
 buildings, with a library, an audi-  
 torium, a Y. M. C. A. hall, probably a  
 laboratory, and certainly a power plant.  
 In one corner of the plot would be  
 Richmond College, with the Woman's  
 College nearby; in another corner Ran-  
 dolph-Macon, in another Hampden-  
 Sidney, in another the medical college,  
 in another a new State normal school,  
 in another the Mechanics' Institute.  
 Each would be as separate and distinct,  
 so far as its own operations are con-  
 cerned, as it now is. Each would have  
 its own management, its own corps of  
 officers and professors, its own course  
 of study, and each would maintain  
 every individual feature which it now  
 possesses. No one college would have  
 anything to do with the management  
 of the other colleges, and each would

preserve every particle of its individ-  
 uality, but all would have access to the  
 central buildings and enjoy their com-  
 mon benefits.

These colleges when grouped would  
 no more be in competition with the  
 University of Virginia than they now  
 are. Most of the leaders in this move-  
 ment are alumni and devoted friends  
 of the University of Virginia and could  
 never be induced to undertake any an-  
 tagonism that would injure their beloved  
 alma mater. President Alderman un-  
 derstands the situation thoroughly and  
 is one of the best friends of the Uni-  
 versity of Virginia.

## Uniform Taxation.

At the late term of the Halifax Court,  
 Judge Barksdale called the attention of  
 the grand jury to the property assess-  
 ments. Our correspondent says that the  
 jury were in session nine days, most  
 of the time being occupied in examining  
 the commissioner's books of assessment  
 for 1906, as provided for by section 578  
 of the Code. They summoned and ex-  
 amined 200 or 250 people, and reported  
 as the result of their investigation a gain  
 of upwards of \$50,000, most of which  
 addition was in income. The jury in their  
 report to the court say: "The failure or  
 neglect to make a proper return was be-  
 lieved to be due principally to ignorance  
 or misconception of the law in regard  
 to the income tax, and not from any  
 fraudulent intent."  
 "The action of the grand jury," adds  
 our correspondent, "has done good, not  
 only in the immediate benefit to the  
 Commonwealth in adding \$50,000 to its  
 taxable values, but in awakening both  
 taxpayers and commissioners of the reve-  
 nue to the duty of rendering fair and  
 true returns of property for taxation."  
 The problem of equalizing taxation in  
 Virginia has for years perplexed members  
 of the Legislature, but the courts have  
 at last found the true solution. The Com-  
 missioners of the revenue, it is said, shall be  
 property, real and personal, shall be as-  
 sessed at a fair market value of the  
 same. It is now for the courts to see  
 that this rule is observed in every coun-  
 ty and city of the State. If so, we shall  
 have a uniform assessment and, there-  
 fore, uniform taxation.

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 fore, uniform taxation.

## Richmond's Invitation.

It is natural that the esteemed  
 Farmville Herald should fight for the  
 interests of Prince Edward and protest  
 against the removal of Hampden-  
 Sidney College. But it should not be  
 unfair to Richmond, nor to the college.  
 In its last issue it says:

"We have no objection to the Uni-  
 versity of Richmond any more than  
 we have to an enlarged Richmond  
 Y. M. C. A. building, but the latter is  
 to be built by Richmond, with no ap-  
 peal to Prince Edward or Hanover or  
 any other portion of the State to make  
 sacrifices to insure Richmond's success.  
 Not so with the university, but to se-  
 cure its tribute must be laid on com-  
 munities that are already not rich in  
 this world's goods and have nothing to  
 spare. Richmond is not an object of  
 charity and should cease to grow as  
 the Standard Oil has done on the dis-  
 tress of others. Build your university,  
 but hands off of Hampden-Sidney."  
 Richmond is not passing around the  
 hat, nor "levying tribute" on any other  
 community. She has no possible con-  
 trol over Hampden-Sidney College or  
 Randolph-Macon College. She proposes  
 simply to choose a site and make a  
 favorable location for colleges; then  
 invite colleges in and out of Richmond  
 to come in and occupy. Is it wrong or  
 grasping that she should offer such  
 inducements? Is it wrong or grasping  
 to invite Hampden-Sidney and Ran-  
 dolph-Macon to come and make their  
 homes here? We are simply extending  
 a gracious invitation; it is for the  
 colleges themselves to say whether or  
 not they will accept it.

We are very much in the attitude of  
 a man who pays his addresses to a  
 lady, with honorable intentions. The  
 homelocks may be distressed to give  
 her up, but they cannot fairly condemn  
 him for loving and courting the girl;  
 and if he be a good catch and they  
 have the girl's welfare at heart, they  
 will not try to prevent the match. In  
 all such cases, the girl's best interest  
 is the matter of prime consideration,  
 and unselfish and considerate parents  
 will not keep the girl at home, no mat-  
 ter how useful and agreeable she may  
 be, if her condition in life will be im-  
 proved by marrying the man of her  
 choice.

The true friends of Hampden-Sidney  
 College and of Randolph-Macon Col-  
 lege will consider Richmond's invita-  
 tion in the same spirit. They will con-  
 sider the advantage of this or that  
 location to the college—not the advan-  
 tage of the college to the location.  
 If it is better for those institutions  
 to stay where they are, let them stay,  
 by all means. If it is better for them  
 to remove to Richmond, let them move.  
 (Selected for "The Times-Dispatch.")  
 "Come unto Me, all ye that labor and  
 are heavy laden, and I will give you  
 rest."—Matt. xi, 28.  
 The speaker here is the Son of God.  
 He sees our case. He knows exactly  
 what we need and is able to supply us  
 to the full.  
 After the great work of creation, God  
 "rested," and now He invites His weary  
 creatures to share this rest with Him.  
 Rest in Me, and rest with Me, is His  
 gracious offer. It takes Omnipotence to  
 give rest to the weary and heavy-laden  
 sinner.  
 The persons here addressed are the in-  
 habitants of Galilee. That region was  
 reputed the worst in the land; yet it  
 was to them that the Son of God first  
 spoke of this rest. They were the least  
 deserving of favor of all the people,  
 and the most deserving of wrath. Yet  
 to them He offers rest.  
 And now it is to the toiling, burdened  
 ones He speaks. It is not one kind of  
 labor or burden that is meant here; but  
 any burden, any toll, any labor what-  
 soever.  
 It may be worldly toil, vexation and  
 disappointment; it may be the wretch-  
 edness and weariness and sorrow of  
 spirit which sin brings. It may be the  
 feeling of those who are asking, "Who  
 will show us any good? It means all

this and much more beside. It is human  
 wretchedness and weariness from what-  
 ever cause—human thirst, human hun-  
 ger, the emptiness of an aching heart  
 that would fain be happy, but knows  
 not how or where to find it. They who  
 are spending their money for that which  
 is naught—who long for peace and rest,  
 but it seems far away; any one, any-  
 where, with any sorrow or distress—  
 these words are meant for him.  
 This offer is very wide—as wide as  
 the whole wide world. It is broad and  
 full; it is unconditional and universal.  
 It means every one, and embraces every  
 weary son of Adam. Art thou weary?  
 (And who is not?) It is for you! Some  
 are more weary than others, yet to all  
 is this comforting invitation given.  
 The promise here is rest—rest for the  
 weary. "This rest is a gift from Christ,  
 and is only obtained by going to Christ.  
 Here is rest. It is what God calls  
 "rest," and, therefore, must be truly  
 such. It is what man needs and with-  
 out which he must drag out a weary,  
 sorrowful life. You need rest, O man,  
 do you not? Here it is for you. Never  
 did you need it more than in this rest-  
 less, noisy, bustling, pleasure-loving age.  
 Rest for the weary! This is the promise.  
 I pray you, do not reject it!  
 It is a free gift. It cannot be bought  
 with money, nor found by search, nor  
 obtained by travel. Rest to all who  
 need it, all who want it, to any one  
 who will take it—free and abundant rest.  
 Oh! free gift of rest, how art thou de-  
 sired by the sons of men! They are  
 weary and would buy it at any price,  
 but they will not take it free!  
 The hand of Christ alone can give it.  
 He brought it with Him from heaven,  
 and He gives it to us. It is blood-  
 bought rest; it is love-given rest. He  
 offers again and again to every weary  
 child of Adam this true and comforting  
 rest—and they will not!  
 This rest is for the weary; simply for  
 those who need it. It is the resting-  
 place, and He says, "Weary sinner,  
 come unto Me, because you are weary."  
 As the thirsty man drinks because he is  
 thirsty, and the hungry man because  
 he is hungry, so the weary rest because  
 they are weary.  
 We try other resting-places; why not  
 try this? We go to others; let us go  
 to Him. It is the weary and heavy  
 laden that He welcomes! It is with  
 the weary that He delights to share His  
 blessed rest. Go to Him for rest,  
 O weary one! He will not deny you  
 the offered blessing.  
 He invites: "Come unto Me."  
 He beckons, reaching out His hands  
 in loving entreaty.  
 He beseeches you to take His rest.  
 He cannot enjoy His own rest unless  
 shared with and by you.  
 The words before us are imperative.  
 He commands you to come. You can  
 only lose this rest by deliberately dis-  
 obeying His express command.  
 The world offers pleasure, fame, wealth.  
 Which of these would satisfy, even if  
 received in fullest measure?  
 Christ offers rest. Oh! come to-day.  
 Do not delay. Claim the promise—find  
 peace!

## The Rest-Giver.

(Selected for "The Times-Dispatch.")  
 "Come unto Me, all ye that labor and  
 are heavy laden, and I will give you  
 rest."—Matt. xi, 28.  
 The speaker here is the Son of God.  
 He sees our case. He knows exactly  
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 After the great work of creation, God  
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 received in fullest measure?  
 Christ offers rest. Oh! come to-day.  
 Do not delay. Claim the promise—find  
 peace!

The great difficulty with reformers is  
 that they don't seem to understand that  
 the politicians, also, have their living  
 expenses to meet.

An exchange reprints an article from  
 a Pittsburgh paper entitled "In Defense  
 of Pittsburg." It appears to be a very  
 short article.

Five hundred million people, it is  
 figured, go without clothes of any sort.  
 On the other hand, there is Miss Glulla  
 Morensin.

Gentlemen may cry "Peace, peace!"  
 If they want to, but they must not  
 pretend that they are naming Hobson's  
 choice.

Why not let Hobson and the Mikado  
 settle their little differences in single  
 combat?

When Katie Two-Steps.  
 When Katie two-steps 'round  
 with me,  
 I'm far from gay as I can be;  
 I've only asked her for the dance.  
 Because she's staving with my aunts.  
 They make the thing a special plea.  
 Katie dances ill and hops too free,  
 And since she weighs one-eighty-three,  
 The boot-licks rock our stout-built  
 manna.

When Katie two-steps.  
 She steers me with a grampus gloe  
 Bang into couples I can't see,  
 Who seek my feet as we advance,  
 And, stepping on them, make me  
 prance.

With grief—and, oh, it's agonies  
 When Katie, too, stops!  
 MEREPLY JOKING.

The Effects.  
 "Do you think the effects of the Brown-  
 ville affair will be far-reaching?" asked  
 the man who interviews everybody.  
 "Yes, indeed," answered Mr. Erasmus  
 Plinkley. "It knows a dozen children dates  
 done had delirious names changed from 'T.  
 Roosevelt' back to 'George Washington.'"  
 —Washington Star.

Just a Soupeon.  
 "Misleading!" "And do you know nothing  
 about the effects of a soupeon?"  
 "Cannibal!" "Well, we got a taste of it  
 when the last missionary was here."—Cleveland  
 Leader.

Too Forgetful.  
 "I forgot everything but that I love  
 you."  
 "That's the trouble—you forget to  
 buy opera tickets, bonbons and bouquets!"  
 —Brooklyn Eagle.

Brander Matthews's Style.  
 "Patience!" That painting doesn't look like  
 one of the old masters.  
 "No, indeed. The artist be-  
 belongs to the new school of simplified paint-  
 ings.—Yonkers Statesman.

Unanswerable.  
 The Sphinx had propounded her riddle.  
 "What would you do if I got on a crowded  
 car and had a seat?" she asked.  
 "Once again mere man was compelled to  
 give it up.—Harper's Bazar.

It Draws.  
 "I see they are using alcohol as a me-  
 tive power now."  
 "Lah, that's nothing new. I've known  
 the mere prospect of a drink to draw a  
 man ten blocks."—Philadelphia Ledger.

POINTS FROM PARAGRAPHS.  
 THE fifty-odd condemned murderers in  
 Kansas jails are said to "look with in-  
 difference" upon the abolition of capital  
 punishment. Life in Kansas has its terrors.  
 —Washington Herald.

How to promote foreign trade and yet  
 continue the hogging policy is now the  
 problem before our legislative statesmen  
 who are afraid to reduce even the more  
 odious tariff duties.—St. Louis Post-Dis-  
 patch.

The huge press in London complains that  
 Mr. Bryce is too friendly to the United  
 States. What would it think of substituting  
 Swettenham for New York World.

At first there was objection that the dis-  
 charged colored soldiers would not be  
 and now the objection is that they won't  
 stop talking.—Philadelphia Ledger.